Gram Sevak

Vol. 4 Kartik-Agrahayana 1879 (November 1957) No. 4

OFFICE OF THE PRINCIPAL
7 JAN 1958
PATTUKKOTTAI
EXTENSION TRAINING CENTRE

मज़दूर ग्राम सेवक मंज़िल

GRAM SEVAK

Kartik-Agrahayana 1879
Vol. 4 November 1957 No. 4

CONTENTS

Co-operative Farming in Dhandhuka 2
Indian Handicrafts .. 4
Chemical Fertilizers—P. Balasubrahmanyam .. 5
Punjab Farmers On India Study Tour Baldev Kapur 6
Bat Chit 7
Letters from Our Readers 9
Kalidasa 10
For the Best Village Level Worker .. 14
This will work—*Uma Shankar Gaur* .. 15
Bee-keeping and Agriculture—Dr. C. G. Butler 17
More Milk for the people .. 18
The Rafi Ahmed Kidwai Memorial Prizes for Agricultural Research .. 19
My Field Experiences—S. S. Kohojkar .. 20
Tit for Tat—*Stories from Panchatantra*-3 21
Five 'S' Clubs in Himachal Pradesh—*Dharam Paul* .. 22
Children Won at last—G. B. S. Gosal 23
Camel—The Cheapest Beast of Burden 24
Pen Friend's League .. 24

Editor: D. Raghavan
Cover Design: Sushil Sircar

BUSINESS NOTICE

Single Copy: 15 N.P.
Annual: Rs. 1.25

All enquiries regarding agency and rates of subscription and advertisements may be addressed to the Publications Division, Old Sercetariat, Delhi-8. Editorial correspondence may be addressed to the Editor, *Gram Sevak*, Ministry of Community Development, New Delhi.

THE MONTH

November is always dear to us because of the November 14, our Prime Minister's birthday. The day is celebrated specially by children in India and abroad. This year the Children's Day in Community Project areas was characterised by the variety of gifts made by the people for the welfare of our children. The gifts included children's parks, play-grounds, open air theatres, hospitals and libraries, equipment for schools, installation of tube-wells and drinking water wells, pumps, weaving machines, charkhas, community listening sets and musical instruments. Schools numbering 1,777, land totalling 1,587 acres, contributions in the shape of cash and the gifts mentioned above making for a round sum of Rs 31½ lakh and Rs 5,75,724 in small savings were presented to our Prime Minister. The Prime Minister has deeply appreciated the sentiments and the feelings of the workers and the villagers in our Project areas who have made such a handsome contribution to the welfare of our young citizens.

FOOD

Food continues to be our most important problem. A high power committee led by Shri Ashok Mehta in its report has said that we are going to produce only 60 per cent of our total target. The committee, however, feels that if there is an earnest effort, it may be possible to achieve the target —1½ crore tons of food. Our Prime Minister and all others associated with him have been repeatedly emphasising the fact that if India is to move forward, it is the agriculture that will have to produce the extra dividends needed for investment. We know there is not one village in India in which the gap between the highest and the lowest output per acre (other conditions being the same), is less than 100 per cent. If nothing else the simple act of weeding and raking the soil while the crops are standing can make an increase in production of 8 to 10 per cent. There are other measures that can multiply this many times.

FARM LEADERS

October 2, this years had an added significance, for on this day, a new programme of training the village leaders was inaugurated. These camps have been started in all the States and have been confined strictly to the sector of agriculture. The farm leaders who go back to the villages are bound to form their farmers' Union. These associations with the assistance of the Panchayats and the village Co-operatives will draw up a programme for an increase in the production for every family in the village.

As we go to the press, the report of the committee on Plan projects is just released. The committee has recommended that the emphasis in regard to the Community Development should shift without delay to the more demanding aspect of the economic development rather than welfare activity.

Co-operative Farming in Dhandhuka

This article is the co-operative effort of three Project workers : G. G. Shaikh, Block Co-operative Officer, N. M. Patel, Agricultural Officer Block I, M. T. Parmer, Agricultural Officer, Block II.

The story of the growth of the co-operative farming movement in such a backward and economically undeveloped taluka is really encouraging. In fact, the Co-operative Movement in this taluka started more than 50 years ago. The first Co-operative Act was enacted in the year 1904 by the Government of India and immediately after that co-operative credit societies were formed in the three villages of Bhadiad, Sodhi and Sela of this taluka. In the year 1945 the Bombay Agricultural Debtors' Relief Act was made applicable to this taluka. At that time the farmers and the Talukdars were poor and at the mercy of private money-lenders. But the result of this and of the Money-lenders Act was that private money-lenders were reluctant to advance loans to the farmers. Hence the necessity arose for an organisation which could advance loans to the agriculturists at low rates of interest. With the co-operation of social workers and honorary co-operative organisers, the co-operative credit movement in this taluka received a momentum which opened up ways for organising other co-operative institutions such as co-operative farming societies.

Prior to the introduction of the N.E.S. Scheme in Dhandhuka taluka, there were four farming societies with a total membership of 117 persons and a share capital of Rs. 9,220. They possessed land totalling 2,408 acres.

After the introduction of the N.E.S. Scheme, the number of co-operative farming societies increased rapidly. Many factors were responsible for this rapid growth of farming societies. As stated before, there was an extensive area of uncultivated but cultivable waste land in the taluka. As there was practically no scope for other industries, unemployed agricultural labourers mostly of the backward communities such as Harijans, Vagharis, Bharwads, Rabaris, etc., naturally turned their eyes on these extensive land which gave them employment and a permanent footing in the villages as well as in the society. It was the policy of the Government to give liberal financial and other types of aid to such class of people for forming co-operative farming societies which also accelerated the growth of this movement. Special schemes were launched for the rehabilitation of professional cattle-breeders such as Rabaris and Bharwads to settle them on land and this resulted in the formation of a number of co-operative cattle breeding and farming societies. Social workers dedicated to the service of these backward and downtrodden communities took great interest in the formation of these societies.

Thus, within 2½ years of the working of the N.E.S. Scheme in this taluka, as many as 16 co-operative farming societies were formed. This gave a new life to 309 persons who got employment for the greater part of the year. The total share capital of these societies amounted to Rs. 11,000. Out of these societies, 12 are co-operative cattle breeding-cum-farming societies, whose members are professional cattle-breeders.

As most of the societies are cattle breeding-cum-farming societies, there is great scope for development of the cattle and dairy industry. These societies can rear and sell outstanding types of bullocks for which there is great demand, since they are required for all types of agricultural operations and transport under the present agricultural economy of our country. They can arrange to sell milk through an organised system in neighbouring towns. Societies situated in the interior parts of the taluka with poor communications can set up creameries and prepare ghee, etc. At present there is great shortage of good bulls of Gir breed and hence this aspect can also be taken up by the societies with great advantage.

The whole success of these societies will to a large extent depend upon the guidance and supervision that they will receive, since their members are uneducated and backward and do not fully understand the principles of co-operation and co-operative farming. It is, therefore, imperative that trained and experienced persons are appointed as managers of these farming societies. An agricultural graduate with sufficient practical experience in agriculture and co-operation will be a great help. If it is not possible for every society to appoint such a manager, one secretary can be asked to look after a group of 2 or 3 societies. A union of all the farming societies of the taluka can also be formed which can co-ordinate the activities of all these societies, call periodical meetings and thus ideas can be exchanged as a result of the experience gained by them. Such a union can also arrange cattle shows and rallies and infuse a spirit of competition amongst the members of various societies. It can maintain a small library of selected books on agriculture, co-operative farming, dairying and allied subjects. It can publish a magazine and can also carry out educative and other cultural propaganda for enlightenment of the members of the societies. It can make arrangements for the co-operative purchase of requirements of the members such as cattle feeds like oil cakes, grains, seeds, manures, implements, etc. It can sell the produce of these societies and function as a co-operative purchase and sale union.

These co-operative farming societies should receive special attention of the Government in respect of the following items:—

(1) They should get sufficient credit from the Government and co-operative financing agencies. First preference should be given to execution of the approved agricultural programme.

(2) They should be supplied with improved seeds, chemical fertilisers, etc., by the Agricultural Department.

(3) Facilities should be offered for consolidation of their lands if they are not in one compact block but in scattered areas.

(4) If more lands in a village are available at a later stage, they should preferably be given to these co-operative societies.

(5) Full technical guidance should be given to such societies in scientific agricultural practices, marketing of produce and preparation of development and production schemes.

(6) Technical and financial help should be given to these societies for organising cottage industries, dairy industries, orchard cultivation, etc.

Such societies can set up very good centres for imparting practical training in co-operation, agriculture and other extension methods, provided they are well organised and managed properly.

In spite of many practical difficulties, the future of the co-operative farming movement in Dhandhuka taluka is bright. This is evident from the fact that proposals for formation of co-operative farming societies are coming in a greater number from the promoters themselves. It is the result of the natural and spontaneous desire of the people.

NO SUCCESS STORIES—PLEASE

Though we do not pay any honorarium to our contributors, the response from them is heartening. It is unusual in the history of Journalism in this country that a Journal of this type should be fed regularly with articles from our workers, in the Programme. You should have known by now that what we require is not "success stories" but a taste of the daily grind that you undergo in the field. Such articles, not exceeding 500 words, will be welcome for publication in Gram Sevak.

INDIAN HANDICRAFTS

HANDICRAFTS continue to be the cheap means of livelihood for lakhs of our craftsmen in India today. In 1947, when India became free, one of the immediate problems which the National Government faced was the disintegration that the handicrafts were undergoing. It was realised that if this process continued, thousands of our people in the villages might be jobless.

One of the reasons of the decline of the handicrafts then was its inability to compete with the finished machine-made goods in quality and in quantity. An improved equipment and better techniques for the handicrafts therefore, became necessary. During the last five years, considerable progress has been made in reviving handicrafts by providing new training facilities, by supplying raw materials in sufficient quantities and at reasonable rates, financial support, marketing facilities and regular supplies of new designs. This was done mostly through All India Handicrafts Board which was set up in 1952. Thanks to the efforts of this Board, a growing demand for handicrafts, not only in India but all over the world, was felt. To meet this demand, Emporia have been started all over India and skilled craftsmen are being called in large numbers to meet the growing demand. One of the chief considerations is to put in the market quality goods of a certain standard. For this, designing is very essential. The constant supplies of new designs is therefore a key problem. The old crafts of India were of a high artistic standard. Beauty and usefulness were wedded together in all these crafts, whether they were common cooking utensils or a decorating piece of jewellery. The skill of the craftsman is still there but many of the old traditional pattern have become rather crude. Today, in order to maintain the artistic quality of the craft and to put in the market highly finished products, it was found necessary to start original design centres under the direction of skilled artists.

DESIGN CENTRES

Four such regional design centres started by the All India Handicrafts Board at Delhi. Calcutta, Bangalore and Bombay are functioning today. Uttar Pradesh Government has started another at Lucknow. The Delhi Design Centre has taken up a number of crafts. Raffia work, so very popular among the refugee women of Faridabad, was taken up first on an experimental basis. The idea was to help this craft both from the point of view of improving their skill as well as acquainting them with the present-day needs in designing. Articles like divans, long oval seats, table tops, wastepaper baskets, purses, etc. have been designed and executed by these women. Such Raffia works were displayed in exhibitions in Bombay and Delhi and the exhibitions proved very successful.

Metal work, an old traditional craft of Delhi neglected for a long time, is another taken in hand by this Design Centre, and it has already produced a number of utility objects like copper jugs, fruit bowls, flower vases, lamp-stands, tumblers, scent bottles, finger bowls, etc.

The third craft is wood work and articles like fruit bowls, rice bowls, cruet sots, fruit trays, salt and pepper cellars are being designed, some of them decorated with ivory inlay. On the furnishing side, tables, coffee tables, and centre tables have been designed and produced.

Black pottery typical of Nizamabad in Uttar Pradesh and pottery as such—is another craft in which the Delhi Design Centre has created a number of useful articles such as lamp-stands, tumblers,

(*Continued on page 16*)

CHEMICAL FERTILISERS

P. Balasubrahmanyam,
Extension Officer (Agl.)
C.D. Block, Kurnool.

HUSSAINAPURAM is a backward village in Kurnool block. It had hundred acres under paddy. Thanks to the proximity of forests, green leaf manuring has been a traditional practice in the wetlands. The use of oil cakes and chemical manures are fast spreading. But it is the story of the spread of Japanese method in that village that I can never forget.

It was in 1954 that Japanese method was introduced for the first time in two acres with great difficulty. I happen to visit these demonstration plots only in November. I was greatly disappointed. The crop was the poorest in the region. Barring line planting, other aspects had not been followed. The selection of the Plots at the tail end of the ayacut where water is sometimes a problem was a wrong strategy.

Early in July 1955, with some difficulty I got hold of half a dozen farmers who would follow my instructions. More than in the method they had faith in the person. I got for them fertilisers under the "Intensive Manuring Loan Scheme". All aspects of the method were followed. Ten acres were covered in 1955. The harvest in these fields thrilled the neighbouring farmers. In two cases the yield per acre was over 1,200 lbs.

My job in 1956 got the support of a few advocates in the village who were already for me. Despite the proverbial lack of inertia eighty acres came under this method. A few obtained yields over five thousand pounds per acre. The wise men of the village now appreciated the Japanese method of cultivation. Happily the atmosphere was different. No arguments were necessary to convince the good points. In the place of one Japanese push-hoe supplied by me free in 1955, there are now ten push-hoes working, and I have ordered for six more push-hoes for that village. Till the other day, of the area transplanted, more than seventy per cent has been under Japanese method. The total coverage during this year is likely to be 160 acres. Many have enrolled for crop competition. Some have specially selected plots and paid special attention to them. My eyes which have been seeing these green fields ever since 1954 would hardly believe the transition. Yet, the movement has taken deep roots.

Punjab Farmers on India Study Tour

Baldev Kapur

Farmers' study tour to different parts of the country have of late acquired great importance. For an average farmer who has never been far out of his village, such tours provide an opportunity to see what our great country is attempting to achieve with faith and determination. Realizing the usefulness of such tours, the Punjab Government in the Community Development Organization organized a tour of 315 Punjab farmers from 21st March, 1957 to 7th April, 1957. The itinerary of the tour included Chandigarh, New Delhi, Agra, Gwalior, Sanchi, Bhopal, Nasik, Bombay, Aurangabad, Nander, Poona, Hyderabad (Deccan), Wardha, Nagpur, Banaras, Sarnath and Lucknow.

During the course of their tour, the farmers witnessed the special methods of cultivation practised in other States, some of which could also be adopted with advantage in their own State. They had seen model Poultry & Fish Farms, Dairy Farms, Agricultural Research Farms, Co-operative Seed Stores and Agricultural Implements Workshops. They were taken round Extension Training Centres at Lucknow and Poona where multipurpose training was being imparted to various categories of workers engaged in rural development.

The farmers had a glimpse of the mediaeval India's glory of the Great Mughals—Akbar and Shahjehan,—when they visited the Red Fort, Agra Fort and several other magnificent buildings. They were wonder struck to see 'Taj Mahal', which has a mysterious fascination unequalled by any building in the world. The majority of the farmers felt that their visit to 'Taj' alone was well worth the price they had paid for their study tour.

The farmers had also a look on the glorious past of India, when they went round Sarnath, Sanchi and Ellora Caves. The history of these places runs parallel with Buddhism's rise and decay in India. In the rich cultural heritage of India, the Ellora Caves stand unrivalled for their carvings and grandeur. The monasteries in Ellora Caves are not only of Buddhist origin, but also portray the later development of Indian sculpture in Brahmin and Jain hands. After their visit to the Ellora Caves, the farmers had a feeling that they would not have known India, had they not done this pilgrimage. The religious minded among the farmers had the satisfaction of a dip in the sacred waters of the Ganga, Godavari and Triveni. The farmers train was also stopped at Wardha in order to enable them to visit Sevagram Ashram, which remained the un-official political capital of India for a number of years and from where the Father of the Nation directed to a groping world the message of truth and non-violence. One of the farmers who had himself participated in the freedom struggle remarked that his study tour would have been incomplete but for his visit to Wardha, which was sacred to him just as Kashi, Prayag and Hazur Sahib were to the religious minded.

The farmers had also paid their homage to the freedom fighters. While at Delhi, they went to Rajghat to lay wreaths on the Samadhi of Mahatma Gandhi. At Gwalior, they paid their homage to the Rani of Jhansi, the great heroine of the First War of Independence.

The farmers had the good fortune to see and hear our Prime Minister Shri Jawaharlal Nehru at New Delhi who advised them to work hard to increase agricultural production. The farmers also had the honour to be the guest of our President, Dr. Rajendra Prasad, at Rashtrapati Bhawan, who expressed his happiness in seeing them. He appreciated the idea of this tour as seeing India and meeting people from other parts had a great educational value and was no less significant than a pilgrimage. The farmers' meeting with

(*Continued on page* 19)

Bat-Chit

Villager : Ram, Ram, Gram Sevak Sahib. You are rather late this time in your monthly visit to our village. Did you have any particular work to do?

Gram Sevak : Yes, I am sorry I am rather late but you know that I had been to Kashmir to attend a big meeting of the Agriculture experts from all over India.

Villager : Oh yes, I forget that, you had been to Kashmir. Is not that the place is called the paradise on earth? You must have had quite an interesting time. But tell me what did you do in that meeting?

Gram Sevak : We discussed a number of problems concerning agriculture, minor irrigation, care of cattle, poultry farming, fishery and many other important items. You know this year Nature has not been very kind to us and in large parts of our country, the crops have failed.

Villager : They have. In our part, we were rather lucky and the last moment rains helped us. Now, Gram Sevak Sahib, I am most anxious to know what our Government is doing about it. Is there no way of controlling these vagaries of Nature? After all our great scientists have done so many wonderful things. Cannot they do something about it?

Gram Sevak : That is exactly what we discussed in the meeting. Our first problem is that we must have enough food for our population of 38 crores. Now you will admit it is a very big problem. Unless we grow enough food, we shall not be able to live a comfortable life. In the National Seminar on Agriculture, it was decided that at the stage of preparing agricultural plans, we must consult the people's organisations like Panchayats, Co-operative Societies etc., before the plan is finalised.

Villager : That is indeed how it should be. To tell you the truth Gram Sevak Sahib, I have very often felt that these plans always come to us from above like the Government's *Hukum*. Unless a plan, whether it deals with agriculture, sanitation, co-operatives or any other thing, is discussed and prepared by the villagers themselves, it cannot have the co-operation of the people. I am really glad that you have realised this.

Gram Sevak : We realise that one of the important factors for growing more food is the availability of greater amount of fertilisers. Now green manuring—we discussed about it last month—is one of the effective means of increasing the yield. It was suggested that greater attention should be paid to it.

Villager : Oh yes, last month, you told me a number of interesting and useful things about it. We discussed it later in our village meeting and I must say so many of my friends have already agreed to use these new methods.

Gram Sevak : I am glad you have done that. We also discussed in the seminar the need for greater number of seed farms and also the better method of distribution of the seeds. As you know, the technical officers of the Agriculture Deptt. are now required to take up this work of distribution. Now this means a lot of waste of time for them. They should be free to devote themselves to the technical advice which all of us require in our agricultural programme. It was, therefore, decided that the co-operatives and other institutions should be able to take over the responsibility of the distribution of seeds. We also decided that in the Districts, we must have some more Technical

Assistants who could help us in solving our day-to-day problems concerning improved methods of agriculture and farming. We are now going to have an assistant to look after the science of soil.

Villager: What is this science?

Gram Sevak: Let me explain it to you. You know, the quality of the soil in which you sow your seeds varies from field to field. It is properly tested and according to its requirements, a particular type of manure is used. Although we get some training in this field in our training centres, it is not enough. This new assistant who will be properly qualified can be of great help to us in this field. Then we are going to have an assistant each in charge of agriculture, engineering, plant protection, gardens, fruit plants and so on.

Villager: What about the agricultural co-operatives? You know Gram Sevak Sahib, many of us require loans for seeds, implements and other things and when we approach our co-operatives, they want some security. Many of us do not have any. Did you discuss this problem?

Gram Sevak: Oh yes, we did. It has now been decided that the whole policy should be reviewed and loans should be given more liberally to the cultivators. Then co-operative marketing of agricultural produce will also be arranged. Many of you do not get the right prices for your commodities because there are no facilities for marketing your crops. In the Seminar, it was decided that more and more marketing societies should be set up so that the cultivator got the due reward for his efforts.

Villager: That would really be a great help. Did you do something about the problem of irrigation? I am not talking of the big canals but of the minor irrigation works like the construction of wells, repair of kulhs and distribution of irrigation water. You know the trouble that we get today because of the quarrels over the distribution of irrigation water. Last year, Ramu lost his son in a big quarrel.

Gram Sevak: Yes, I know. It was really a very sad affair. We did discuss this problem. It was decided that the question of construction and repair of the wells and kulhs and the distribution of irrigation water should be managed by the village panchayats and demonstration farms should be set up showing the people how to make better use of the irrigation water. You know even watering of fields should be done carefully. Today many of our cultivators very often overflood their fields.

Villager: You are right.

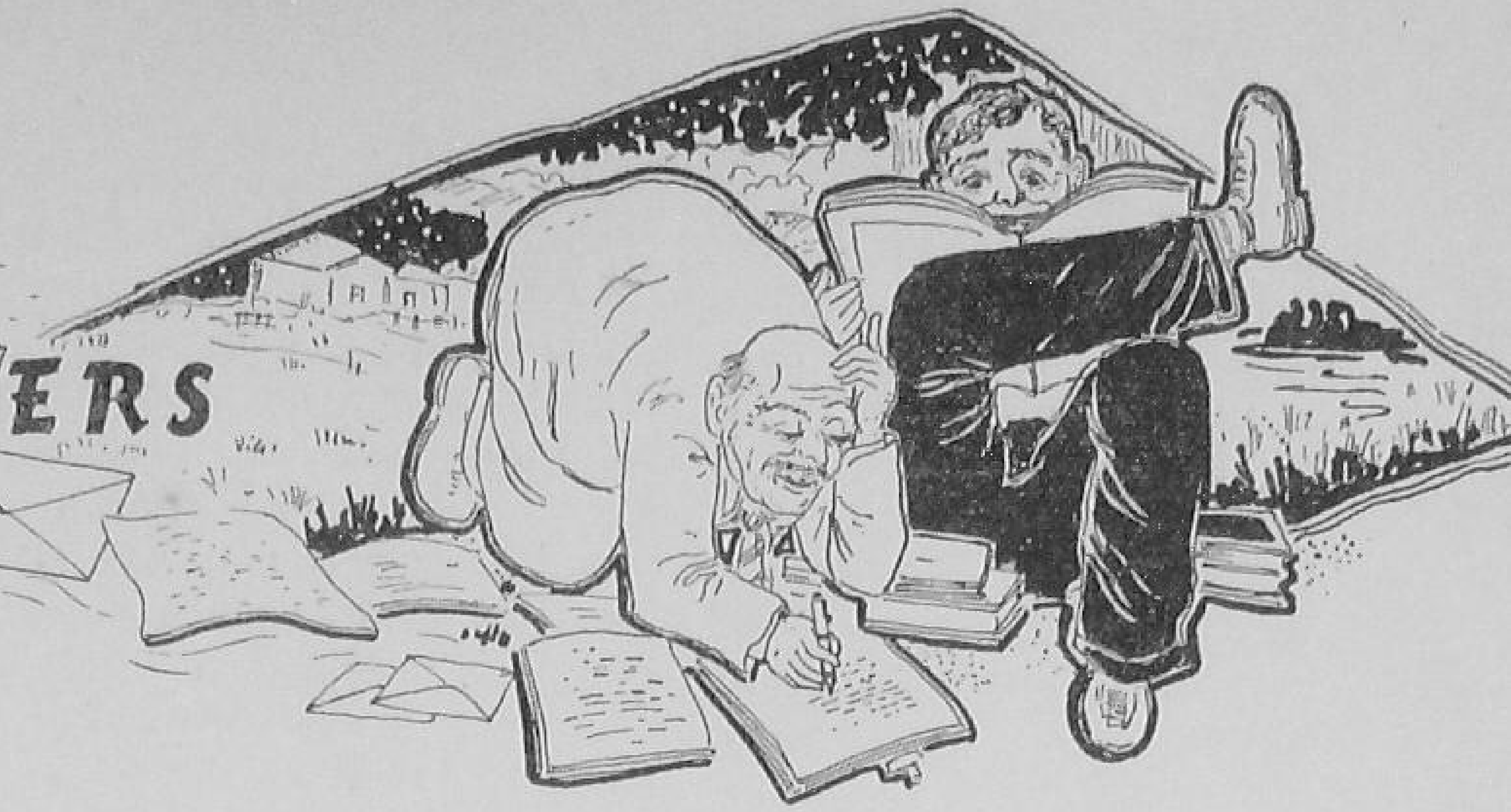
Gram Sevak: Another important item that we discussed was the development of fishery. You know, if we improve this source of food, we can give our people more nourishing food and at the same time, the great demand on foodgrains would be reduced to that extent. This year, our catch of fishery was more than 10 lakh of tons but we can do much more and in the Seminar all the points concerning the improvement of fishery were discussed.

Villager: Thank you Gram Sevak Sahib, we had an interesting meeting. I am sure, next time, when you come to pay us a visit, you would have something new to tell me—as to how these useful suggestions made by the National Seminar on Agriculture are being carried out.

INDIA'S ANNUAL FISH CATCH TOPS ONE MILLION TON

India's total annual catch of fish exceeded one million tons this year according to Food and Agriculture Organisation. The figure was 1,012,000 metric tons in 1956 compared with 839,000 metric tons in 1955. India has now joined the selected few—eight—countries with an annual catch running into seven figures.

LETTERS FROM OUR READERS



TECHNICAL LITERATURE IN REGIONAL LANGUAGES

Sir,

Many useful pamphlets and brochures on technical subjects are published by the Ministry of Community Development and the State Governments from time to time. Most of this literature is in English and since our knowledge of this language is limited, we are not able to make the best use of these publications. May I suggest that the literature on technical subjects be published in the regional languages in as simple a form as possible. It would be helpful not only to the Gram Sevaks but also to the farmers in general.

Yours etc.
Bhim Sain Mendiratta
Dehra Dun, U.P.

DIFFICULTY

Sir,

While in other States, Gram Sevak is in charge of only development and extension activities in villages, in Bombay State he has to attend the normal departmental work in addition to the development and extension activities. Routine administrative work tends to take preference to development and extension work and the combination of the two does not prove fruitful as most of the time of the Gram Sevak is spent in doing the normal departmental routine work. He has less time for extension work which naturally suffers. In my opinion this system does not work satisfactorily as the extension role of Gram Sevak is lost sight of due to the normal work which he has to do for the Revenue department.

Yours etc.
Purushottam S. Patel,
Gram Sevak
C. D. Blocks, Dehgam

BAFFLING

Sir,

During the routine tour of my Block, I noticed a particular road in a very bad state of disrepair. This was the only accessible road which connected a village with a main road. I pointed out to the village leaders and told them that if they undertook the repair of the road, one-third of the cost would be made available from N.E.S. fund. Though the need was genuine, the people were unwilling to get the work done. I took the Sarpanch, a dozen young men into my conference room and asked them about the cause of indifference of the people. His answer baffled me. 'It is neither the money nor the labour', he said. "We can easily find both, but we will be making a nice highway for the Police to swoop on our stills and gambling rooms". This I am sure is not a solitary case. Can we find a solution to this problem?

Yours etc.
O. Sivaramaiya
B.D.O.
N.E.S. Block, Shiralkoppa.

PRIZES FOR GRAM SEVAKS

Sir,

I have read with interest a recent press report that a prize competition will be or-

ganised among Gram Sevaks and Gram Sevikas and the best among them will receive a motor cycle. Welcome as the competition will be, it is not an easy task to select the best village level worker on an all-India basis. For, there are various factors such as the backwardness of the area, educational level of people, land and other policies of the various State Governments, which vary from State to State, availability of popular local leadership and a host of others which determine the quality and quantity of work rendered by the village level worker.

Unless these factors are taken into consideration, I am afraid a fair and dispassionate competition might become rather difficult. May I therefore, suggest that an essay competition on Community Development may be organised and the best writer given the prize. As regards promotions, let those come in the normal course on an all-India basis.

Yours etc.
B. Premananda Bhat
Gram Sevak
Koteshwar, S. Kanara.

Our Correspondent's attention is drawn to the detailed press note in which the procedure for selection at all the three levels,—the Block, the State and the National—have been laid down. (See p 15, Gram Sevak, October). The important factors which our correspondent refers to will certainly be taken into consideration before the final selection is made.—Ed. G.S.

KALIDASA

On November 3 this month, Kalidasa Day was celebrated in Ujjain under the auspices of All India Kalidasa Society. Who was he? Today, we shall tell you briefly the story of his life.

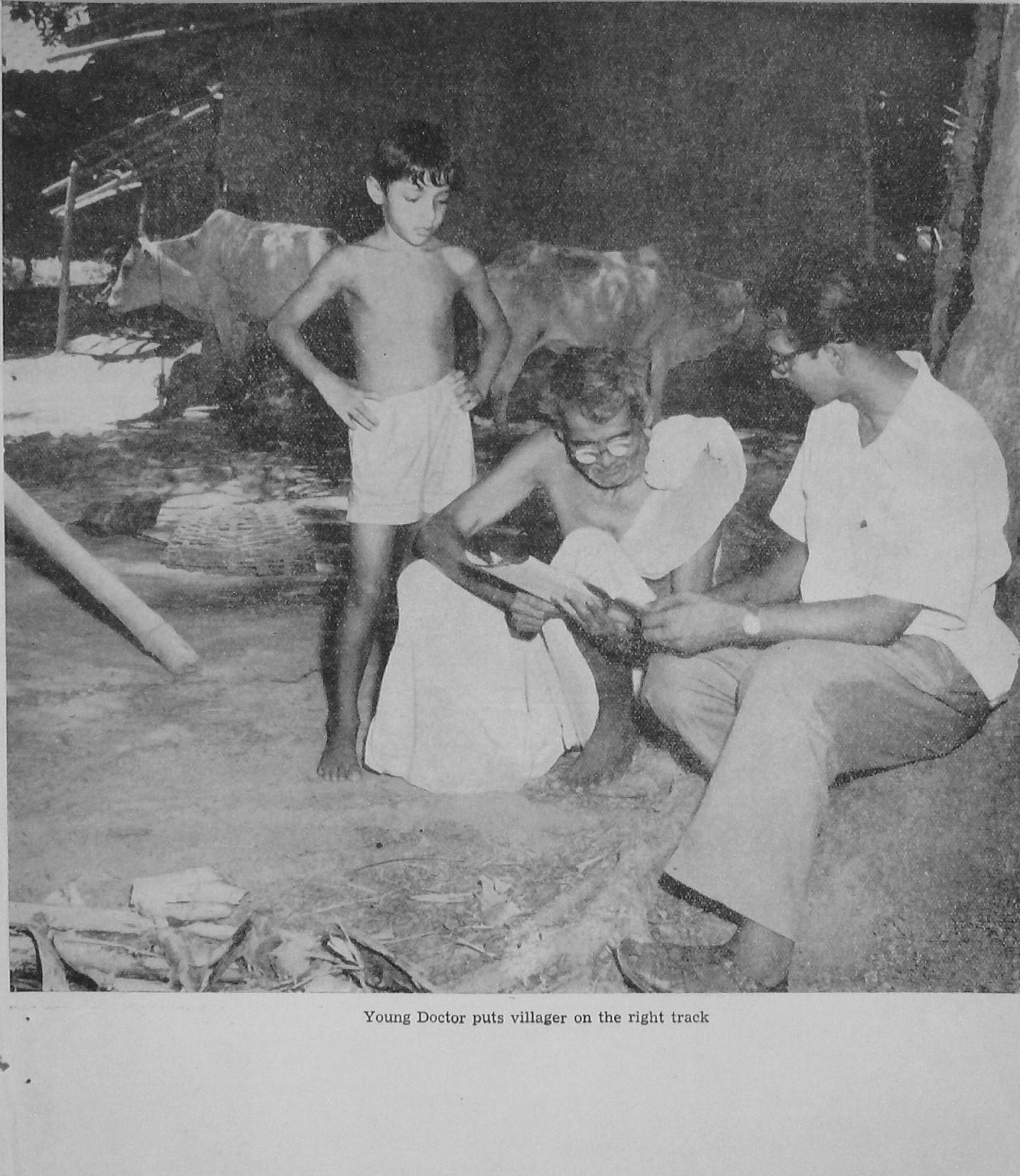
According to an old story, once some people got together to count the names of poets on fingers. The name of Kalidasa came first and since no second name equal to him was found, the effort was given up. Even, to this day, the second finger is rightly called Anamika—the nameless finger.

Kalidasa was a celebrated Sanskrit poet who adorned the court of Vikramaditya. He was one of the nine gems of his court. It is now believed that he was originally a resident of Ujjaini. He had travelled all over the country. He is the famous author of compositions like *Malavikagnimitra*, *Vikramorvasiya*, *Meghaduta*, *Kumarasambhava*, *Raghuvansa* and *Abhijnana Sakuntalam*. His works have been translated into a number of languages. His best known work is *Sakuntalam*. He loved his country intensely. India as represented through his works, was unified from Himalaya to Kanya Kumari and from Sea to Sea—it was full of blossoming and fertile green fields. Its forests, mountains, rivers, temples and other places of pilgrimage were most enchanting. The people working in every walk of life, living in lofty palaces and humble huts were honest and truth speaking. Through his books, he advised the kings of his day to be ever wakeful for the good of his subjects. The principal duty of a king according to him, was to work hard for the good of his people.

Women were very much respected and played a very important role in the life of the society. In his *Sakuntalam*, he has put some of the finest sentiments of a father towards his daughter. He says:

My heart is touched with sadness when I think
'Sakuntala must leave today', my throat
Is choked with flow of tears repressed, mine eyes
Grow dim with pensiveness, but if the grief
Of this old forest hermit is so great,
How keen must be the pang a father feels when freshly parted from a cherished child."

We must be really proud of the poets and saints like Kalidasa and many others who have made our heritage rich and fruitful.



Young Doctor puts villager on the right track

Village house-wife receiving advice on personal hygiene

RU
HE
PRO

Fi

"I am a Heaith Visitor"

RAL

LTH

LEMS

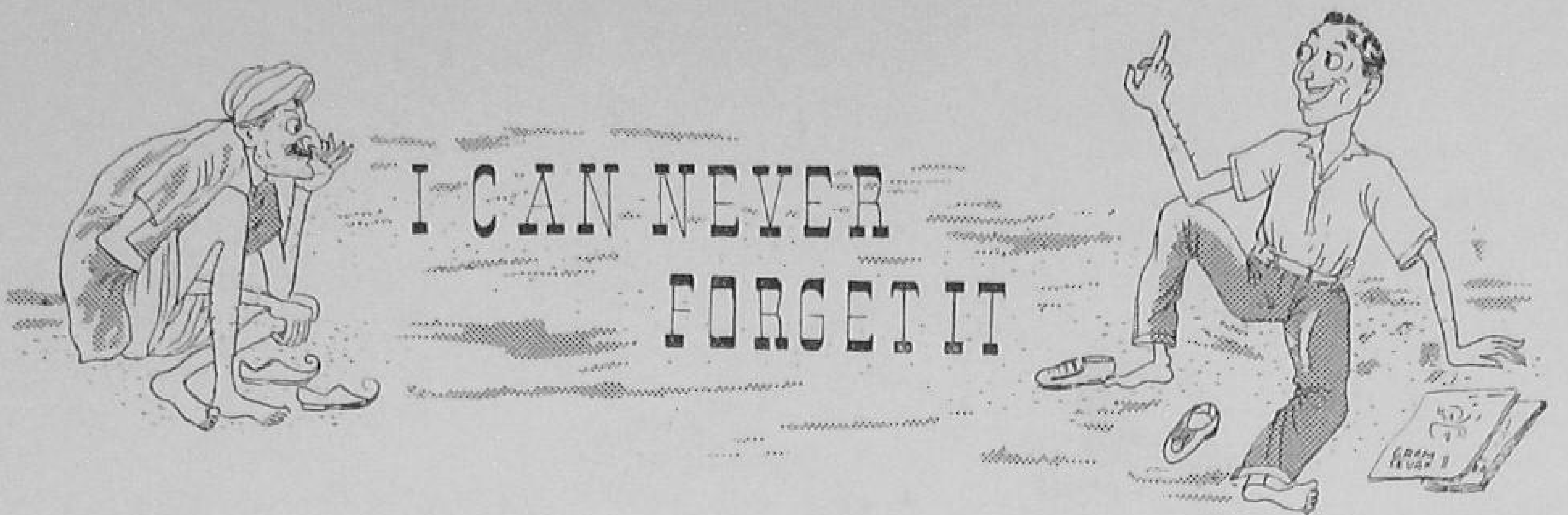
No smokeless chulah—but a soak pit

Aid

Discussion on Sanitation

FOR THE BEST VILLAGE LEVEL WORKER

A Motor cycle presented by the Prime Minister to the Ministry of Community Development is to be awarded to the best village level worker in the country. This Motor cycle is a gift to the Prime Minister from the Federal Republic of Germany. The best village level worker will be judged through a competition to be held during the financial year 1958-59. The award is being made under a scheme for prize distribution formulated by the Ministry of Community Development to provide incentive to the village level workers for meritorious work. The cost involved on this scheme is Rs 69,000|- per year; for the year 1958-59 it amounts to Rs 66,500|- as the gift of the motor cycle for that year will be made by the Prime Minister.



This Will Work

Uma Shankar Gaur

IT WAS late in the afternoon when we reached the village. Our visit was not according to the programme; it was rather a surprise visit. There wasn't the usual crowd of effective and non-effective local leaders to greet us formally. We, therefore, very conveniently walked upto the Mahila Mandal and were received at the door of the one-room recreational-cum-work centre by a middle-aged lady. She lacked in urban formality, but had an abundance of courtesy peculiar to our rural parts. On closer association it was known that she had hardly any schooling. But by nature she was interested in teaching by doing, and was held in high esteem by the ladies round about her. She knew well a few things like carpet and Niwar weaving, cutting and stitching of ordinary garments, spinning on improved charkhas, preparation of ordinary sweets, *achars* and jams. She could sing and lead the chorus in Bhajans recitals, and was locally very much admired for the large variety of songs and hymns she knew.

"And, how did you begin collecting them around you, these girls and women?" we asked.

"I know how to draw beautiful and attractive patterns in 'Mehndi' (hena-paste), and most of the young girls are always eager to learn them. I had, in fact, to serve my 'clientele' till late hours on the eve of festivals" was the reply.

'Was it all that drew them to you in the beginning?'

"The married girls and comparatively younger mothers wanted to learn 'lace-patterns' for their 'orhnies' (scarves). They are naturally keen to display their skill and craftsmanship in their father-in-laws' families, and I came in handy because of my skill in this". "Don't be surprised", she continued, "I don't very well know the use of the sewing machine; I am deft only with the scissors and the ordinary needle".

We walked into the room where about twenty ladies were working on their own selected assignments. Many of them drew their long veils lower, but continued working undisturbed. Younger girls stood up and hailed us with shouts of "Jai Hind". We went round to see some of the work being done, and were indeed happy to note the high standard of jobs inhand. In answer to one or two questions, the veiled ladies only replied by graceful nods of their heads. The village was situated in a part where, as a rule, strict purdah is observed, and we did not fail to appreciate the necessity of leaving their presence as early as possible to avoid the inevitable embarrasment to them.

The teacher (I better call her a 'leader') invited us to her home close by, which we had to accept.

"You know, it took me quite some time to persuade the elderly ladies to send the younger ones to the Mahila Mandal. In fact, I started with only a few young girls in a room in the house of a girl. Their parents knew me and did not object to this. I set out exploiting this link and visited their homes. In-

timacy with them and with ladies of the neighbourhood developed. They knew all about me as I was one of them. Then came the programme of rural development through the Blocks. The teacher in the girls' school had been asked to start a ladies' work-cum-recreation centre. She was stiff and administrative in outlook. She expected them to turn up as students do. Reading and writing was not an attractive enough beginning. She was from the city and was not accepted as one of them. The programme did not work".

"And how did they come upon you"? I asked.

"The Social Education Organiser knew me and had seen the small beginning that I had made six months ago. He asked me if I could organise this work on a large-scale. The equipment and other supplies were to be made available from the Block. And I said, I shall try. Whatever little I have been able to achieve is before you now. But I have bigger hopes because I know what these women need and the women know that I shall do only what they need".

"Do they not need the ability to read and write", I asked.

"They do," she said in her own pleasant way, "and I teach them that too. I read to them from the Ramayana, and from the books sent to me by the Social Education Organiser. Sometimes, someone from among them reads. About a dozen of them can write small letters and read simple Hindi books. I must repeat I myself is only modestly educated". She said all these while accosting us to her home.

By now we had reached her house. The inside was clean beyond expectation. Everything was neatly arranged. There was smokeless chullah in the kitchen and the water place was very well kept. Two little children, neatly dressed, were playing in the courtyard. The ten minutes which we spent with the lady in her house revealed the secret of her influence. It convinced us about the fact that a leader in order to be effective should be able to hold up by her way of living an ideal to inspire others with. This woman's pride did not rest in her distinction, but in her ability to do.

We thanked her before we were on the road again. "Please come again", she said. as she folded her hands to bid us farewell.

INDIAN HANDICRAFTS

(Continued from page 4)

surahis and flower vases. To these two more, stone carving and jewellery, are being added.

The regional Design Centre, Bombay, specialises in metal carving (embossing and shape making), batik and print work, wood carving and terracotta. And the Calcutta Design Centre has taken up so far, textiles, earthen pottery and clay modelling, terracotta, metal crafts, wood carving and artistic weaves. Similarly, the Bangalore Design Centre has specialised in bronze casting, wood carving, decorative wood work, glass and lacquer work, pottery and ivory work.

Nearly two lakhs of rupees were spent last year on the Design Centres run by the All India Handicrafts Board. In the current financial year grants amounting to over Rs. 4 lakh have been sanctioned by the Government of India for providing assistance to Design Centres run by States and other institutions. For the Lucknow Design Centre Uttar Pradesh Government has been given by the Centre a grant of Rs. 2 lakh.

A fundamental difficulty of the Indian craftsman today is that, while he can turn out an exact replica of any sample of craft that is put before him, he is unable to effect the same result from a paper design or a blue-print. To obviate this disadvantage, it is necessary that demonstration units should periodically visit the villages. Crafts designed through a suitable machinery is being brought into existence by the Marketing Section of the All India Handicrafts Board. Easy and quick marketing of the handicrafts is another essential aspect to be taken care of by the Marketing Section.

BEE-KEEPING AND AGRICULTURE

DR. C. G. BUTLER

Head of the Bee Department at Rothamsted Experimental Station, Harpenden, England.

Many important agricultural crops, such as the legumes and fruit, require insect pollination. Indeed, bees and agriculture have always been of importance to one another, but it has only been during the last few decades that the extent to which agriculture and fruit growing depend upon the presence of adequate numbers of bees has come to be recognised. As has so frequently occurred in the history of man, the real economic value of something, such as coal, timber, or in this case wild bees and other pollination insects, has not been appreciated until it has become relatively scarce, usually on account of man's own activities.

It is probable that 30 or 40 years ago there were plenty of pollinating insects, including many kinds of wild bees as well as the honeybee to pollinate the crops in Britain and other countries. Quite rapidly, however, the situation has changed, until many parts of Britain and Europe today, and indeed in countries as far apart as North America and New Zealand also, the number of wild pollinating insects has become too small to serve all the crops adequately. The honeybee has, therefore, become the most important of the pollinating insects available to man, particularly as its colonies can be increased rapidly and it can be transported in very large numbers to those places where its services are mostly required.

BALANCE OF THE NATURE DISTURBED

The change in the situation has been brought about by several things, the most important of which are the development in intensive and clean cultivation, and the planting of large areas of land with one particular crop. These factors have resulted in the destruction of many of the nesting places of wild bees and other beneficial insects and, probably quite as important, destruction of mixed forage they have hitherto enjoyed.

At first sight it might appear to be beneficial to the wild bees to be provided with an abundance of flowers perhaps of buckwheat, sunflowers, or fruit trees, but these crops only provide them with food for a few weeks in the year, whereas the mixed flowers displaced by these crops provided them with food for months on end.

The balance of Nature, in this case the balance between the number of flowers requiring pollination in a given area and the number of wild bees and other pollinating insects present in this area, has been disturbed by man, and in some cases the results have been disastrous.

TANGANYIKA EXAMPLE

Now, it is quite incorrect to suppose that such serious unbalance can only occur in Western countries, in many of which there are only relatively small areas of forest and uncultivated land left. In fact, a recent example occurred at Kongwa in Tanganyika where a large acreage of sunflowers was being grown and it was estimated that one-third of the crop was lost through lack pollination.

Furthermore, it seems unsafe to argue that there can be no danger of inadequate pollination unless really large areas of land are cultivated intensively, as it has recently been stated that there are good indications that the cashew nut crop in Africa can be considerably improved by placing hives of bees in the orchards. This may well prove true of other crops as well, and it is to be hoped that proper trials will be made to find out.

Again, in Ceylon, there seems little doubt that if such crops as buckwheat, alfalfa, clovers and sweet lupin, which are being tried out, do become grown to any extent, then a shortage of pollinating insects will probably become apparent.

(To be concluded)

MORE MILK FOR THE PEOPLE

FORTY-FIVE miles short of Ambala on the Grand Trunk Road from Delhi is the National Dairy Research Institute, Karnal. It is "milky" even to the extent of the colour on its gates and buildings. The area of the entire farm on which the present Institute is situated is 2.154 acres. This area is shared with a sub-station of the Indian Agricultural Research Institute and a Sugarcane sub-station.

The Institute is temporarily housed in old army barracks, converted into cattle-sheds when the Imperial Cattle Breeding Farm was established in 1920. With the coming of the National Dairy Research Institute, these 19th century structures, which have really outlived their usefulness, are being replaced by modern buildings, nearer to the main road.

The NDRI's 1,000 animals are drawn from some of the finest dairy breeds in India--Tharparkar, Sahiwal and Red Sindhi. The Sahiwal cow gives the highest yield of milk—17.8 lbs. per day. Red Sindhis and Tharparkars average 15.9 lbs. and 16.4 lbs. respectively.

The total milk produced in a day amount to about 4,000 lbs. Of this, 1,000 lbs. is fed to calves and the balance generally sold. All the animals are milked without their calves. which are early weaned and bucket-fed.

In addition, the farm breeds strong Hariana bulls and Murrah buffalo bulls which are used for artificially inseminating animals in neighbouring villages.

A Dairy Science College has been set up which gives instruction in dairying at the under-graduate and post-graduate levels. To meet the Institute's research requirements, one of the buildings accommodates a fairly well set up laboratory. There is also a sterilising plant—a gift from the Netherlands. New Zealand and the U.S.A. are also giving assistance, both technical and financial.

Gosamvardhana Week, recently observed throughout India, has underlined the need for improving the country's milk supply

---

A PROUD VILLAGE

The Government of India Jawahar Shield was presented to Majali village in Mysore State for the highest number of trees planted by the villagers in one Vanamahotsav in 1954. Handsome tribute was paid to the villagers for their voluntary effort and the spirit of self-help and co-operation which they had shown in developing their village. It was a proud day for Shri S. P. Pai, the Gram Sevak of the village who by his close and intimate contact with the villagers, had awakened the feelings of co-operation and self-help.

The Rafi Ahmed Kidwai Memorial Prizes For Agricultural Research

The Indian Council of Agricultural Research, has, with a view to creating an incentive for research workers and to recognise outstanding research work done by them in the fields of agriculture, animal husbandry and allied subjects, decided to institute 11 prizes of the value of Rs. 5,000 each. These prizes will be known as "The Rafi Ahmed Kidwai Memorial Prizes for Agricultural Research" and one prize will be awarded annually for outstanding research work done in India in each of the following subjects :—

Agronomy, Agricultural Engineering, Agricultural Chemistry, Agricultural Botany, Agricultural Zoology (including Fisheries), Horticulture, Animal Breeding, Animal Nutrition (including Physiology and Biochemistry), Animal Diseases, Dairying, and Agricultural & Animal Husbandry Economic & Statistics.

These prizes will be in the form of gold medals or cash or both and the first prize in each subject will be awarded for outstanding research work done in the country either individually or jointly, during the Calendar year 1957, i.e., 1st January to 31st December 1957, and thereafter for such research work carried out during each subsequent calendar year.

The award of each of the prizes shall be based on significant advances in human knowledge in a particular subject as revealed by books, monographs or papers published in the name of the candidate or any other unpublished account of the outstanding research work done or discoveries and inventions made by him. The selection of a candidate for the award of a prize will be made on the recommendations of a Judging Committee consisting of eminent scientists appointed for the purpose by the Indian Council of Agricultural Research. The award of a prize may be made to more than one research worker and the prize money divided amongst them in such proportion and manner as may be decided by the Council.

All research workers, engaged in research work in India, in the fields of agriculture, animal husbandry and allied sciences are eligible for competing for these prizes. Applications should be submitted in *quintuplicate*, in the prescribed form, which can be had, free of cost, from the Additional Secretary, Indian Council of Agricultural Research, Queen Victoria Road, New Delhi, and must reach him not later than the *30th April* 1958.

PUNJAB FARMERS ON INDIA STUDY TOUR

(Continued from page 6)

the President and the Prime Minister was the most memorable event in their lives. Now for the general impressions of the farmers and the effect of the tour on them, they had a first hand experience of what their great country is. Further a great lesson of patience, endurance and mutual adjustment was learnt. The farmers were drawn from all parts of the State-plains, mountainous and sub-mountainous areas—Hindi speaking and Punjabi speaking regions and they represented all castes and communities. Their living together for about three weeks, sharing the same berths and compartments and taking food together may be regarded a big change in their social outlook. Though it was the first occasion in their life to be out on tour in such a big party, yet they displayed an admirable quality of adjusting themselves to the new situations. There was a good deal to learn from people and farmers of different States and this tour helped to bring them together and promote understanding of each other's problems. The farmers were thus able to assess the relative value of their All India citizenship vis-a-vis the citizenship of their villages or at least their own State.

MY FIELD EXPERIENCES

S. S. Kohojkar

I remember the day when I first met the Additional Development Commissioner of my State, who put me a very pertinent question. "What do you think of your appointment as Chief Social Education Organiser"? The question and the reply still ring in my ears. The reply then made by me was, "I look to it as an opportunity". Even after four years I feel that the C.D. Programme offers an opportunity to every body; more so to a field worker. It enables him to serve the countrymen, and help others, especially the needy ones. Such occasions are wide spread requiring no efforts for picking them up. Each programme, each activity and each contact with the people give a new occasion. To be more explicit I would venture to narrate a few incidents.

We had, under the guidance of the Project Officer, arranged an "Eye Camp" for treating eye diseases. The whole show was managed without spending a single pie from the project funds. Hundreds of people from remote villages came for treatment. As many as three hundred operations on major eye diseases were carried out. The doctors worked day and night without rest. It was a sight to see the whole community at work. Young boys and girls were seen running from door to door collecting cots, blankets, foodgrains, etc. All, young and old, wanted to help in one way or the other. There was never a shortage of volunteers for cooking, nursing, or serving otherwise. Each one had a role to play. The whole of the Project Staff was busy organising this activity or that and the success of the camp was due to the spirit of service with which it was organised as much as to the orderly approach of the Project Officer who had planned in advance every single detail. It was also due to the fact that a proper approach to the Community was made and the whole staff along with the young leaders of the place worked as a team. The opportunities to serve and to give out the best in oneself were plentiful; and the joy was everybody's. The eye camp inspired us to organise a Dental Camp next year.

In the beginning the programme was a scheme of inducements. We went to the villagers with typed plans and schemes and with requests to take up this scheme or that. But soon the tables were turned. The people came forth with their demands or problems. It was a job to solve them. Each problem led to another creating more and more work. Construction of wells and schools were the most pressing demands. In spite of the fact that the area was very poor economically, the project funds were exhausted at the end of the scheduled period. New organisations sprang up, the age-old leadership was replaced by new ones. Each work, each organisation and each new leader was a creation of the programme launched through us. It had a rejuvenating influence.

In my project the whole team of extension workers worked primarily as Social Educators, apart from the respective specific duties assigned to each one. That perhaps was the people in groups. The team spirit was one of the factors of success. I remember the staff meetings in which we discussed our progress or short-comings and planned schemes in consultation with one another, which often started with a tense atmosphere but ended jovially. It also reminds me of the Advisory Committee meetings consisting of officials and the so-called people's leaders who would never loose an opportunity to criticise the staff but would more often fail to move among the people and to understand them or their needs. Whatever it is we were amply rewarded by the people with whom we worked for the community. The work in the C.D.P. has always been an enterprise for the field worker like myself.

STORIES FROM PANCHTANTRA—3

TIT FOR TAT

TODAY I shall tell you the story of a monkey who never forgave his enemies. Long long ago, there lived a king who was called 'Moon'. He had kept a number of monkeys for his son's amusement. They were looked after well and fed with all sorts of delicious foods. The king had also kept a herd of rams for his son's amusement. One of these was very mischievous. It used to steal into the royal kitchen and eat whatever he could place his tongue on. The cooks were disgusted with him. When the chief of the monkeys came to know about this mischievous ram, he felt that the days of monkeys were numbered. He was a very wise old monkey. He called a meeting of all the monkeys and said, "Friends,all of you know the quarrel between the ram and the cooks. It is possible that the cooks one day might lose their tempers, take a burning stick and beat him. The ram's woolly back will at once catch fire and if the ram while burning plunges into the stable, it will also burn and the horses will be scorched. Now according to wise physicians, monkey's fat is the best medicine for the burns of horses. Thus all of us are in danger. I shall, therefore, advise you to leave the royal palace and run away to the jungles. As you know, there is a wise saying—"If senseless quarrels rent a house from day to day, the folk who wish to keep alive had better move away". The young monkeys laughed at his warning and told him that since he was old, he was getting afraid of all imaginary things. They told him to leave the royal palace if he wanted but they were not prepared to follow him. The Chief therefore, left the palace and went to the jungles.

One day after he had gone, the ram entered the kitchen and one angry cook beat him with a burning stick. His woolly back caught fire. He ran into the stable nearby which had a thatched roof. In no time, the stable also caught fire and the horses were scorched. The king was full of sorrow and he called his veterinary surgeon. The surgeon respectfully said, 'Sir, the standard medicine for horse-burns is monkey's fat.' The king at once ordered all the monkeys to be killed.

The monkey Chief was seeing all that was happening. He did not want to forgive the old king. He said to himself, "I must find a way out by which I could teach a lesson to this old man". As he was wandering about in the jungle, one day he felt thirsty and found a small lake hidden underneath a grove of trees. He noticed the footprints leading into the lake but none coming out. Then he thought that there must be something wrong with the lake. Instead of drinking water direct from it, he stayed at a distance and drank through a hollow lotus stalk. When he was doing so, a huge giant came out of the water. He had a pearl necklace round his neck. He respect-

fully said, "Sir, you are the wisest being I have ever seen. I am at your service. Order me to fulfil any desire that you may have." The monkey was overjoyed and told him the story of the king. "I shall deceive the king and bring him with all his retinue to this lake and ask them to bathe in the water. As soon as they do so, you must eat them all. For this, I require your pearl necklace so that the king might be easily deceived." The giant gave his necklace to the monkey, saluted him and disappeared.

With a pearl necklace adorning his neck, the monkey came back to the royal palace. Seeing his necklace, people admired it and brought the old monkey to the king. The king was also pleased and enquired from the monkey as to how he had got it. 'Sir,' the monkey said, 'I have discovered a small lake hidden in a jungle which is full of all precious jewels. If any person bathes there on a Sunday morning, he can get all the wealth that he requires." The king felt overjoyed and replied, 'O, Chief of the monkeys, we are happy to know this. We shall certainly visit the lake with all our retinue. You must guide us'. The monkey agreed to do so and next day, all of them left for the lake. When the dawn of Sunday came they had reached the lake and the monkey requested the king to ask his retinue to have a dip in the lake. He told him that he would like him to have his bath a little far off from his retinue, where he could get all the choicest jewels. Meanwhile the king's followers entered the water and were eaten up by the giant. When they did not come out the the monkey hurriedly climbed a tree and addressed the king thus, 'O, murderous king, you killed all my brothers mercilessly in order to save your horses. Death come to those who inflict death on others. All your followers have been eaten away. I have saved you because you are the king.' When the king heard this he was grief-stricken and went home with a heavy heart.

Five 'S' Clubs in Himachal Pradesh

Dharam Paul

Social Education Organiser
C. D. Block, Kasumpti—Suni

In Himachal Pradesh, as in other parts of the country, every Social Education Organiser has organised Young Farmer's Clubs. Recently a State seminar was held where problems arising out of the implementation of this programme and difficulties experienced by its initiators and organisers were discussed.

During the course of discussion it was brought out that the movement lacked proper cohesion and uniformity in its working and approach and so it did not produce the desired results. A strong urge and optimism, however, characterised those who participated in the discussions and numerous suggestions were put forth by them with a view to invigorate and revitalize the whole movement.

These discussions and deliberations gave birth to a new idea which resulted in re-christening the Young Farmer's Clubs as Five "S" Young Farmer's Clubs: the five "S" standing for equal training in Swasthya (Health), Sadachar (Character), Sahyog (Co-operation), Sehansheelta (Patience and Endurance) and Sampatti (Wealth).

Membership is restricted to the age group between ten and twenty one. The members of the Club are provided with two sorts of Projects known as Individual Projects and Community Projects. They are required to extend their experiences of the Community Projects to the individual ones, thus "LEARNING THE TECHNIQUES BY DOING."

They are thus trained in the constructive use of the leisure time and thereby raising their standard of living. Special attention is also paid to create self confidence in young men.

CHILDREN WON AT LAST

G. B. S. GOSAL

"What ? Five hundred rupees for a wooden structure (Children's games equipment) would be spent on children of this village?" questioned the Sarpanch. "These silver coins could be used for the addition of a *kachcha* verandah there". And pointed towards the school. Another Panch said, "Let this spare money be given to me for the purchase of a bullock as one of mine recently died and I cannot do my cultivation".

The Social Education Organiser thought in the first instance that there was not even a trace of the oft repeated felt need among them and on the other hand, the children play in dirty lanes and throw handful of dust on each other. They do not know what to play and where, but these white-bearded fellows show little keenness to have a children's park. However, he was not prepared to allow defeatist mentality to overpower him; and without minding the opposition he asked, "Do you permit your young ones to play in the evening?" "Yes, they play in the mornings and evenings; in the streets near the pond, whenever and wherever they like." All said in one voice, "and they know a score of games like Goolidanda, Sat-thikri, Rora-lukan, kotla-chapaki, Nar-choochi, Dhup-chaon, etc." The worker thought of tackling the village fathers through the children. A Bal Sabha was formed. He played with the children inorder to be familiar. He nursed the idea in them in such a way that one day they asked from him if a children's park could be set up near the school. The son of the Sarpanch undertook to persuade his father for contributing villagers' share out of the panchayat's funds. The children won. The park was provided. But the enthusiastic children would not mind playing in the scorching heat or rain. Very soon the Bal-Sabha decided to open and close the play centre at regular hours. It impressed upon the children that the equipment should be used with care and that instead of all the children trying to snatch swings or seesaw, they should form queue and each one should wait for his turn.

The villagers noticed a sense of discipline, organisation, cooperative help in the children. They behaved more responsibly and participated in home and field activities better than before. The fears of Shamu and Moti were baseless that their children might break their necks on the sliding chute or that they would not be available for grazing the cattle. The meetings of the Bal Sabha were regular and systematic than the panchayat itself. It gave an inspiration to the elders to set their houses in order. The opinion of the Sabha in village affairs started counting. The children were given due respect in household affairs. Thus a new life was infused with five hundred and odd rupees which could be used in thousand different ways. But no way was so useful as the one chosen by the villagers.

●

PARVATI'S CURSE

In the western parts of Panhala in the District Kolhapur is a thick growth of forest. The people those live in it have many superstitions and the following is one of those.

Long long ago, once Shankar and Parvati were having a stroll through the green forest of Panhala. The hot sun was above them and both of them felt thirsty. Parvati looked around in search of water but could not get any. This enraged her and she cursed the area thus: "The land shall burn to ashes". God Shankar who was walking besides her persuaded her to take back the curse but it could not be done. It was, therefore, modified. Parvati said that the land shall burn yet it shall yield.

Since then, all the farmers in this area light a huge fire in their lands before the planting begins.

J. A. KHANVILKAR,
Gram Sevak.

Camel—The Cheapest Beast of Burden

THE CAMEL is less costly for transport purposes and certain other types of work than any other animal, according to a preliminary survey conducted by the Indian Council of Agricultural Research. With a view to improving the breed of camels the Council has sanctioned a scheme for establishing a breeding farm in Rajasthan where controlled breeding work will be conducted and a nucleus of superior breeding stock built up.

India accounts for more than 1|8th of the world camel population of 46,30,000. About 60 per cent of the camels in India are found in Rajasthan and the remainder in the Punjab, Uttar Pradesh and Bombay. The most important of the five main breeds of camel is the Bikaneri which is a dual purpose animal, suitable for transport as well as for agricultural purposes. It is light and possesses good endurance capacity. Nearly half of the population of Indian camel comes under this type.

The camel is used for many purposes. It is used in ploughing, pulling carts, drawing water from wells, crushing corn, working at oil 'ghanis,' flour mills and sugarcane 'kolhus'. It is more extensively used in desert areas transporting men and baggage. The survey reveals that about 75 per cent of India's camels are used for agricultural operations, 20 per cent for transport, 2½ per cent for miscellaneous work.

The I.C.A.R.'s survey is the first in India for the collection of basic data for launching a project for the systematic development of this specie. A scheme based on the preliminary information obtained from the survey for the development of camels has been drawn up for a period of five years and is to be worked in Rajasthan. Its total estimated cost is Rs. 10.24 lakh.

PEN FRIENDS' LEAGUE

146. Shri Rajendra Prasad Dubey, Gram Sevak, Basic Agriculture School, Adhartal, Jabalpur—S.S.C.E. (Matriculate) —Interested in Social Education, Welfare of Gram Sevak —Mother tongue, Hindi.

147. Shri Jagannath Pandit, Gram Sevak, Village Haribad, Distt. Nemar, N.E.S. Block, Thikri, M.P. — Matriculate — Interested in the collection of Community Project literature, and constructive work in villages and reading Gram Sevak and other C.P.A. literature — Mother tongue, Hindi.

148. Shri S. G. Rangattimath, Ankola, Dist. North Kanara (Mysore State)—Passed Kannada school final in Agriculture—Interested in social and cultural activities, propaganda work—Mother tongue, Marathi.

149. Shri E. S. Bhasy, Panavally, Gram Sevak, Malayattur P.O., Post Project Block, Ankamaly, Kerala State—Intermediate—Interested in organising social and cultural organisations like Art's club, sports club, writing short stories—Mother tongue, Malayalam.

150. Shri Kishen Rao Khanage, Village Level Worker, Village Madan Hipperga, N.E.S. Block, Aland, Distt. Gulbarga —Matriculate—Interested in Adult Education and village sanitation — Mother tongue, Marathi.

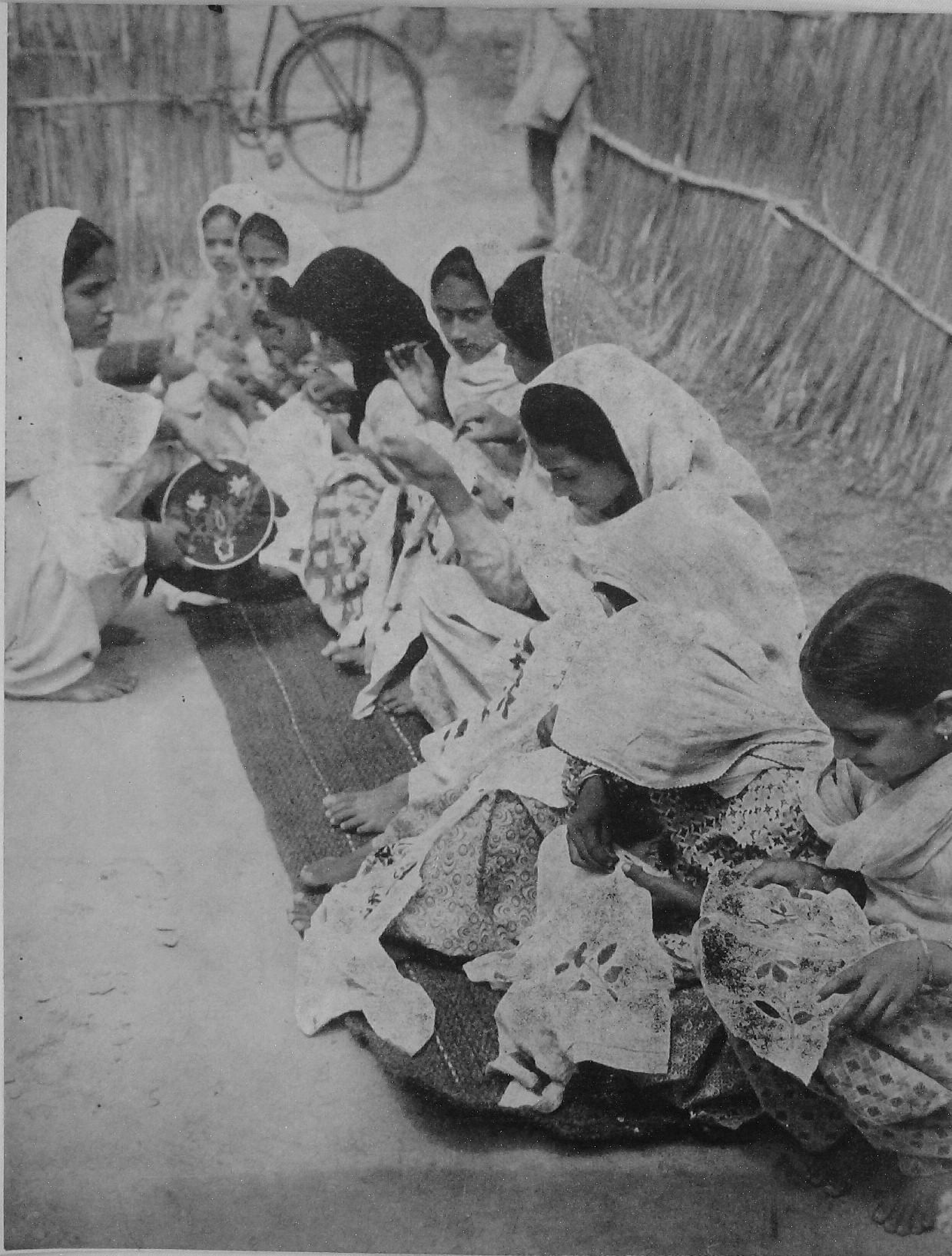
151. Shri Manohar Rao Allajikar, V.L.W., Kadeganchir, N.E.S. Block, Aland, Gulbarga Distt., Mysore State—H.S.C. (Hindi) —Interested in constructive work, veterinary and rural sanitary work — Mother tongue, Kannada.

152. Shri Shyam Sunder Das, Gram Sevak, Bharatpur Centre, N.E.S. Block, Badachana, Cuttack, Distt. Orissa—Matriculate—Interested in plans and schemes for organising defensive groups for the country, activities in health, sanitation, co-operation and Book-keeping—Mother tongue, Oriya.

153. Shri K. M. Mahadevappa, V.L.W., N.E.S. Block, Magadi, Mysore State — Intermediate. Interested in organising youth clubs and its activities, Agriculture, silk-worm, reading farm bulletins—Mother tongue, Kannada.

154. Shri Sri Haradhan Kapali, N.E.S. Block, Bagata, Belonia, Tripura — Matriculate — Interested in Agriculture, social education, gardening, co-operation and indoor games —Mother tongue, Bengali.

155. Shri P. Radhakrishna Murty, Peyyeru, Mudinepalli Post, Gudivada Taluq, Krishna Distt., Andhra Pradesh—Studied up to LLB—Interested in Public activities, Shramdan and Bhoodan work —Mother tongue, Telugu.



A Gram Sevika demonstrating how to prepare better and nutritious food.

Printed by the Production Officer, United Press, Delhi-8, and edited and published by the Director, Publications Division, Ministry of Information and Broadcasting, Delhi-8, on behalf of the Ministry of Community Development.

Regd. D—877